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177 411 knives and tomahawks have generally taken the place of such native weapons as these natives may have used against their foes originally. Only the bow and arrow have survived intercourse with white men, and no other native weapon is described, except one peculiar to the Okanagans,—a kind of Indian slung-shot. This is a small cylindrical ruler of hard wood, covered with raw hide, which at one end forms a small bag and holds a round stone as large as a goose-egg; the other end of the weapon is tied to the wrist. Arrow-shafts are of hard wood, carefully straightened by rolling between two blocks, fitted by means of sinews with stone or flint heads at one end, and pinnated with feathers at the other. The most elastic woods are chosen for the bow, and its force is augmented by tendons glued to its back.[169]

177 721 The inland families cannot be called a warlike race. Resort to arms for the settlement of their intertribal disputes seems to have been very rare. Yet all are brave warriors when fighting becomes necessary for defense or vengeance against a foreign foe; notably so the Cayuses, Nez Percés, Flatheads and Kootenais. The two former waged both aggressive and defensive warfare against the Snakes of the south; while the latter joined their arms against their common foes, the eastern Blackfeet, who, though their inferiors in bravery, nearly exterminated the Flathead nation by superiority in numbers, and by being the first to obtain the white man's weapons. Departure on a warlike expedition is always preceded by ceremonious preparation, including councils of the wise, great, and old; smoking the pipe, harangues by the chiefs, dances, and a general review, or display of 231 721 equestrian feats and the manœuvres of battle. The warriors are always mounted; in many tribes white or speck-

411 [169] The Okanagan weapon is called a *Spampt*. *Ross' Advent.*, pp. 318–19; *H., Fur Hunters*, vol. i., pp. 306–8. 'Ils . . . faire leurs arcs d'un bois très-élastique, ou de la corne du cerf.' *De Smet, Voy.*, p. 48; *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 486; *Stevens*, in *Pac. R. R. Rept.*, vol. i., p. 435; *Townsend's Nar.*, p. 98; *Irving's Astoria*, p. 317; *Lewis and Clarke's Trav.*, p. 351; *Parker's Explor. Tour*, pp. 106–7, 233; *Cox's Adven.*, vol. i., p. 216.

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for entrance, and this is closed up after the bather enters. Stones are heated by a fire in the bath itself, or are thrown in after being heated outside. In this oven, heated to a suffocating temperature, the naked native revels for a long time in the steam and mud, meanwhile singing, howling, praying, and finally rushes out dripping with perspiration, to plunge into the nearest stream.[191] Every lodge is surrounded by a pack of worthless coyote-looking curs. These are sometimes made to carry small burdens on their backs when the tribe is moving; otherwise no use is made of them, as they are never eaten, and, with perhaps the exception of a breed owned by the Okanagans, are never trained to hunt. I give in a note a few miscellaneous customs noticed by travelers.[192]

These natives of the interior are a healthy but not a very long-lived race. Ophthalmia, of which the sand, smoke of the lodges, and reflection of the sun's rays on the lakes are suggested as the causes, is more or less prevalent throughout the territory; scrofulous complaints and skin-eruptions are of frequent occurrence, especially in the Sahaptin family. Other diseases are comparatively rare, excepting of course epidemic disorders like

[191] *Lewis and Clarke's Trav.*, pp. 343–4; *Parker's Explor. Tour*, pp. 241–2; *Ross' Adven.*, pp. 311–12.

[192] The Walla Wallas receive bad news with a howl. The Spokanes 'cache' their salmon. They are willing to change names with any one they esteem. 'Suicide prevails more among the Indians of the Columbia River than in any other portion of the continent which I have visited.' *Kane's Wand.*, pp. 282–3, 307–10. 'Preserve particular order in their movements. The first chief leads the way, the next chiefs follow, then the common men, and after these the women and children.' They arrange themselves in similar order in coming forward to receive visitors. Do not usually know their own age. *Parker's Explor. Tour*, pp. 87, 133–4, 242. Distance is calculated by time; a day's ride is seventy miles on horseback, thirty-five miles on foot. *Ross' Adven.*, p. 329. Natives can tell by examining arrows to what tribe they belong. *Ross' Fur Hunters*, vol. ii., p. 167. Kliketats and Yakimas often unwilling to tell their name. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 405. 'D'après toutes les observations que j'ai faites, leur journée équivaut à peu près à cinquante ou soixante milles anglais lorsqu'ils voyagent seuls, et à quinze ou vingt milles seulement lorsqu'ils lèvent leur camps.' *De Smet, Voy.*, p. 205. Among the Nez Percés everything was promulgated by criers. 'The office of crier is generally filled by some old man, who is good for little else. A village has generally several.' *Irving's Bonneville's Adven.*, p. 286. Habits of worship of the Flatheads in the missions. *Dunn's Oregon*, pp. 315–6. 'A pack of prick-eared curs, simply tamed prairie wolves, always in attendance.' *Lord's Nat.*, vol. i., pp. 71–3.